SECOND CLASS POSTAGE PAID

The Orthodox Herald

Vol. 39 No. 1 Issue 456 May 1990 35¢ Per Copy

MOUNTAIN OF HOPE

A young man had a dream for many years of seeing the famous mountain — the Matterhorn. On a business trip to Europe he managed to squeeze a two-day stay in Switzerland. His first day there the sky was clear, the air was crisp, snow crunched underfoot, and he saw his mountain in all its majestic glory. At last!

That night he breathed a prayer of thanksgiving before going off to sleep, thinking, as he dozed off, how beautiful that sight would be again the next day.

The next day came. He awoke and hurried to the window of his room, ready to feast his eyes again. But there, where the mountain had been the day before, were heavy clouds. The prediction of the weatherman was that it would be cloudy all day.

Discouraged, he went to eat breakfast. In the restaurant he complained to a person who shared the table with him (as is customary in Europe) that he had to leave Europe that evening and perhaps he would never see the mountain of his dreams again. The answer his tablemate gave him startled him. He said: "It won't make any difference! You've seen the Matterhorn. You know what it looks like in all its glory. Seeing it again will not change that. You now have in your mind a vision. A vision of magnificent beauty that is there. You will carry that with you always."

This advice could be applied to us and our faith. When the signs all point to "bad weather" in our future; when life and its decisions are not clear; when the clouds of despair and stress close in and hide the magnificence and the glory that there is in any life — we know what the faith of Easter is. We have seen its magnificent glory — and we should be carrying that vision now through whatever clouds and darkness may temporarily descend as did the Apostles who were present at His Ascension. They were asked by two men in white apparel why they were standing gazing into the heaven. They were assured that Jesus would come again

Continued on Page 4, Col. 3

No trials and tribulations
Are beyond what we can bear
If we share them with our Father
As we talk to Him in prayer.

GOOD EXAMPLE



In the United States we honor mothers on Sunday, May 13. Much is written and said about mothers and their influence upon their children. Sometimes we are not aware of how much of their values and even their gestures and way of walking and standing we have adopted until we are ourselves adults. Sometimes this is brought to our attention by an old family friend or relative. Depending upon the relationshp with our mother this may be something we accept or not but soon we must acknowledge the accuracy of their observation.

St. Paul was aware of the influence of mothers and he expressed this to Timothy in his second letter (1:5) when he wrote to him saying: "when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and then in your mother Eunice, I am persuaded that it is in you also."

St. Paul also recognized that influence can pass through generations. Eunice, Timothy's mother, was the dutiful daughter of Lois. As such she passed on to Timothy what she had received from her. So it is today, we are influenced to good or bad by our parents and we pass this down to our children.

Timothy's mother is recalled in Scripture as a believer. Her husband was not. It was not easy for her to bring her son up in the faith but to her everlasting credit

Continued on Page 4, Col. 1

GOING TO THE CEMETERY

It is traditional in the Orthodox Church to go to the cemetery following Easter/Pascha and to give the good news of the Resurrection to all those who have died in the hope of resurrection to eternal life. The Church teaches that this is done on Bright Tuesday but in this country many parishes go around Memorial Day or even on Pentecost.

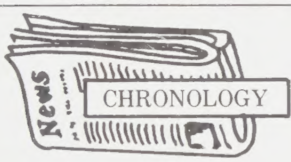
As a child I remember the colorful procession which was made to the parish cemetery on St. Thomas Sunday if the weather was favorable. The people met at the church even if it were more convenient for them to go directly to the cemetery. Led by the cross bearer, men carried the church banners which fluttered in the breeze. They were followed by the priest and choir which sang most of the way. Church members rounded up the procession encouraging the children to keep up. What is interesting looking back is the excitement, the unexpressible joy in the air. There was a message to give to those church members who were buried in the cemetery. The fact that many families had no member buried there made no difference, they made the procession and stayed to give the good news to friends or spiritual brothers or sisters who had preceded them. The sense of community was very strong. No wonder the parish grew even during the depression, the political problems which beset the church and the war years which followed.

Today, sad to write, this is gone for the most part. I am not singling out my home parish here because I don't know what the situation is there today, but in most parishes all that is gone. The people ride to the cemetery. So few bother to go even for the common prayer at the cemetery cross. What's even more upsetting is that even family do not come to the cemetery to remember their loved ones. This custom is ignored. Is hope in the resurrection gone?

Another thing I remember is taking blessed Easter eggs to the cemetery to place on the graves. The eggs were a

Continued on Page 4, Col. 3

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232 or 717-645-4311
Annual Subscription $4.00 a year.
$7.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952



MAY 1990

We do not carry ads nor do we endorse any products or events listed here. Information is provided as a service to our readers.

THE 86TH ANNUAL PILGRIMAGE will be held at St. Tikhon's Monastery in So. Canaan, PA from May 25-28. The main Divine Liturgy will be held at the Monastery Bell Tower at 10 a.m. on Monday. Graves at the cemetery will be blessed Saturday morning. The 20th Anniversary of the granting of Autocephaly to the Orthodox Church in America and the 20th Anniversary of the recognition of St. Herman as a saint will also be celebrated.

AN ORTHODOX CORRESPONDENCE PROGRAM is available to serve the needs of Orthodox who desire more formal study in the Orthodox faith. To receive information on the three year St. Steven's Course of Study Correspondence Program in Orthodox Theology and Christian Education write to Thelma Decales, c/o Antiochian Archdiocese, 358 Mountain Rd., Englewood, NJ 07631.

THE ORTHODOX MONASTERY OF THE TRANSFIGURATION, located a 1 hours drive from Pittsburgh, Pa., is home to 12 nuns. Founded in 1967, the monastery is badly in need of expansion. Construction has been in the planning for the past three years, but much money still must be raised before work can begin. For help or info contact The Monastery, RD 1, Box 184X, Ellwood City, PA 16117. Phone 412-758-4002. Personal retreats may be made at the monastery.

A CATHOLIC-ORTHODOX COMMISSION has been formed in the Ukraine. One of their tasks will be to supervise a free and secret vote among members of parishes where there are problems to see whether the majority prefers to have the Orthodox or Catholics use the church building.

THE RUSSIAN CHORAL SOCIETY needs help to publish the first volume of a series "Monuments of Russian Sacred Music". This will have 79 selections on 640 pages. For info: Russian Choral Society Publications, 188 Prospect Ave., Sea Cliff, NY 11579.

THE TRADITIONS OF SERGE JAROFF live on in the Don Cossack Chorus and Dancers under the direction of George Margitich. For info write: The Don Cossack Chorus, PO Box 1235, Montclair, NJ 07042. Phone 201-746-8885.

A MISSION TEAM FOR 1990 will leave NY on July 21 and return on August 19. The team will witness to the Orthodox faith in Africa by helping build churches in Uganda and clinics and giving health care. The team will consist of 20 people who will pay their own all-inclusive cost of $1945. Write: Archdiocesan Mission Center, PO Box 4319, St. Augustine, FL 32085. Phone 904-829-5132.

THE "INTERNATIONAL YEAR OF BIBLE READING" was begun on January 1 with the reading from the Bible on the Mount of Olives in the Holy Land. This will be a nonstop 365 day event. The reading will take place around the clock hoping to inspire millions of people to read through the entire Bible in 1990.

AMERICAN PENPALS are being sought by a 20-year-old college student in Romania. She is studying chemistry. She enjoys playing the piano and guitar. Her uncle is an Orthodox priest who is now a graduate student at Princeton Theological. Write: Suzanne Harnagea, Al. Viilon, 105, BLF 7, SC.E, Apt. 7, 6800 Botosani, Romania.

THE LIFE OF THE VIRGIN MARY, THE THEOTOKOS is the fourth book published in a series on saints. This is the most complete text on the life of the Virgin Mary, which we have seen in the English language. It includes her role in the Church treated within the framework of Sacred Scriptures, Holy Tradition, Patristics and other ancient writings. Many liturgical and inconographic traditions are included in the 640 page hardbound book which contains 300 icons and four maps. To order send $28.50 plus $2.50 postage to Holy Apostles Convent, 16975 Highway 306, Buena Vista, CO 81211. Phone 719-395-8898.

FOOD FOR HUNGRY PEOPLE is a project of the Antiochian Orthodox Youth. Gifts are made in many areas of the world to help with food. For info or to send donations, write: Food For Hungry People, 4237 Dundee Dr., Los Angeles, CA 90027.

AN INSTITUTE OF EASTERN EUROPEAN STUDIES is being planned for West Chester University. This state school in Pennsylvania hopes to offer a minor in these studies which will include courses in the history, culture, religions, philosophies and languages of the Slavic nations.

MARGARET THATCHER was asked by Russian Orthodox leaders to act as a mediator in a bitter property dispute in the Ukraine between the Orthodox and Uniate Catholics.

SIX ORTHODOX SCOTTISH SAINTS centered by Christ the Merciful are available on an "ikon" postcard. Cost 25 cents from Orthodox News, 64 Prebend Gardens, London W6 OXU.

MT. ATHOS has been known as the Holy Mountain since 1046. Its origin is earlier as Constantine the Great founded some of the monasteries. Monks from here participated in the Council of 843 AD when ikons were restored. There are 20 inhabited monasteries here at the present time. This number is set by the charter. If the capacity of the monasteries is full, sketes or kellia are organized which take the overage.

PEOPLE VISITING POLAND may wish to stay with Orthodox Christians or meet them. Contact should be made with Miroslaw Ryzyk, skr. poczt. 117, ZASCIANKI-WESOLA 3, 15-522 BIALYSTOK 24, Poland.

Dabs of Thoughts

Our actions either fit with the common judgment of good people or they do not. It is easy to fool ourselves here, always turning our situation into the notable exception. The experience of the Christian community — not the legalistic or theoretical one — is a consistent background against which to measure our moral decisions.

A Church pure and untouched by the harshness of our times is not easily found and from now will rarely be seen — a Church that has preserves the apostolic doctrine unadulterated and inviolate! ... We are small and humble, but we have not accommodated our faith according to changing events. We do not have one faith in Seleucia, another in Constantinople, another in (etc.). The faith that is professed today is not different from the one that came before; it is the one and same faith. As we have learned from the Lord, so are we baptized; we are baptized as we believe; and we believe, we glorify God... Be firm in the faith. (St. Basil 376 AD)

The Bible is like a book which is enclosed with all new appliances. It is usually called "the manufacturer's instructions." Unfortunately, many people upon purchasing their new gadget immediately burn the instructions with the wrappings, then wonder why things do not work right. So it is in life and family. All too many of us forge ahead as if we by nature knew all the answers. We rarely, if ever, consult the Maker's Manual, the Bible. Is it surprising then that so many lives, homes and families are wrecked? After all, the God who made us and who has blessed families has certainly not left us without guidelines for our happiness and success. We ask for problems when we ignore these guidelines.

So much can be lost in the Orthodox Church when we change terminology. For example: the word "sermon." If we go back to the original terms the words are either "nastavleniye" or "propovid." The first word means to give direction; the second means preach. This gives an entirely new look on how "sermons" should be structured.

Every year the same question is asked: Do we start kneeling for prayer on Ascension or at Pentecost?

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shootko going all right. Hvelya dobra and this makes you feel good.

Yah mam takee exciting story vam peasatee. Me dostalee invitation nah veselya ot krayankee, Zuskee, for her daughter, Cathareenkee kotora budee married nah lawyeraa. Veh remember Zusku, ohna barz Amerikanka teper. Ohna me callovala eh bragging za new son-in-law eh kazhee zhe ohna hotchey elegant, dignified wedding none of that "hunkee" stuff. Yah sluham yeh ee asked her why she is calling me? To tell all the krayans to take Miss Manners course before they come? Kolee I hanged up yah feel sorry shto yah say boh krayankah taka insecure noh yah talking "sprosta ot nosa."

Preshlo veselya. Krayanka planned shitko tak elegant — tak American. Church was full of beautiful kweetke. Krayanka mala takee nice "mother of the bride gown on." Ah, krayan! Yah neh znam yak Zuska got him into a tuxedo, but she did. Ohn looked positively elegant! Everything went perfect!

Me peeshle doh halee nah reception. Tam tish everything looked perfect. Krayanka orderavala napkins, flowers, svetchee to match nevestee gown — everything was color coordinated. Yah dumam if krayanka wanted to impress "the many important guests at the wedding" ohna dostala wish.

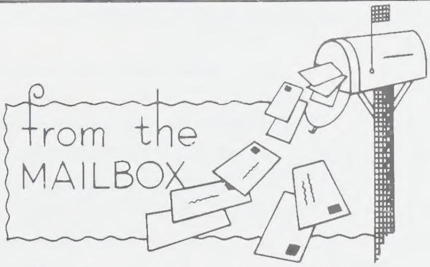
We didn't even have to find a seat; preslah gewka eh brala nas doh nash table. Tam bullo druhe krayanee ee me malee takee good time balakalee. Then musikantee started to hratee. Ohnee hralee tak loud zhe yah couldn't even hear shto me staree saying to me. Druhe at table trying to talk over the music. Their lips were moving but we couldn't chutee anything. Ohne looked like fish in fishbowl gulping for air. Yah gave up talking and trying to hear. Me ears began to hurt. Yah had to go out ee put kleenex or something in my ears. Yah dumam what is elegant about this? Anyhow yah got close doh ear of starohoo ee kretchu: "I'm going to the bathroom." You guessed it musica stoppnula. Eh everyone in hall heard me. Yah bulla taka embarrassed yah neh znam what to do get up and go to the bathroom or start looking around like everyone is doing looking for the person who has to go to the bathroom. Anyhow soon musica started again, druhee zhenee got up and then yah did too.

Don't tell krayankee,
Hanya

(NOTE: The Ethnic Chuckle is enjoyed by many of "The Herald" readers. Lately, many of them have been sending me copies of The Ethnic Chuckle from other papers. They are upset as I am that no credit line was given. In fact, I received one of the Chuckles from a friend the other day cut from a Slovak lodge paper who thought I might enjoy reading this funny story. It was written by me in the first place. It takes me two days of hard work to write the Chuckle, and if it is copied without giving "The Herald" or me a creditline it robs us of these days' work. Nina Stroyen)

PRESS FUND

The Orthodox Herald could not have continued for 38 years without the monetary and moral support of its readers. We have tried to live up to your trust by being faithful to the Scripture and to the Tradition of the Church. Because of you "The Herald" remains a faithful, growing, and steady voice in the Orthodox world. A great Russian Spasebo/Thank you from us. This month we heard from: Simon Markovich, Pauline Petronek, Anonymous (3), Joseph and Helene Kienle, Helen Spirnak, Ann Worobey, Anna Glovach, Phyllis Tarasovich, Mrs. Stanley Tarasovich, Jim and Lisa Rhenish, Andrew Pikulin, Olga Kasper, Anna Horhota, Fr. Alexis W. Fedec, Olga Carvey, John Bench, Jr., Anna Bennett, Fr. Andre Partykevich, Susan Bartone, Philip M. Hrabar, Olga Dzendzel, Irene Allen, Helen Percy, Mary Kochmaruk, Veronica Pirow, Helen Cudlic, Anne Dorozynski, Anna Tanchak, Tillie Zigabylo, George Uhrin, Angelyn Mitchell, John Yanowsky, Mr. and Mrs. Steve Lizak, Mary Oyler, Valentina Sanscharowski, Julia Blisak for Pascha. Anna Rusinko in memory of Frank Rusinko and Andrew Kostek, Elizabeth Mitrook in memory of the Boska family. John and Julie Polkabla in memory of brother George who died on Feb. 10, 1990. Helen Cudlic in memory of her parents, sister Ann and daughter, Anastasia. Johanna Wagner in memory of her parents, Mary and Stephen Feltovich. Julie Bochaus in memory of her parents, Stephen and Christina (Sterzen) Astrab. Mary Krajewski in memory of her sister, Olga Simonsis. In memory of Met. Trevor (Moore) who died in March 1990.



My mother has cancer and is presently receiving radiation therapy. Once an avid reader, she has since lost interest in her favorite pastime. Besides her prayers, the **only** item she reads is **The Orthodox Herald.** God bless you both! You are providing a part of the spiritual nourishment she needs. Please remember her in your prayers.

MP

May God bless you and Matushka for your unending devotion to put together such a truly Orthodox issue each month. I am proud to send subscriptions to others who enjoy it, also.

PT

Thank you for your spiritual writings. I do wholeheartedly agree with your "Dabs of Thoughts", especially the note concerning Vigil Vespers and Matins which I attend every Saturday evening.

HP

Your articles are most interesting. I have kept most of the papers since 1981. As my sister told you I kept the girls on our trip to Hawaii entertained with the "Ethnic Chuckles." We were making perohi at our church yesterday and, of course, again, I was the "Life of the party." May our good God grant you and Matushka "Mnohaya Lita" for your hard work and meaningful items. As I said before and want to repeat, I wish I had this opportunity to learn all this when I was a youngster.

MO

I do enjoy every article in it (The Orthodox Hearld). It brings back memories of past ways and traditions. Thank you for all your efforts and time in putting together all the information and the Bible references.

IB

•Good Example

Continued from Page 1

she did just that. Today, across our land there are many mothers who are facing the same problem of bringing their children up in the faith in God without the father's influence. He may not be there, he may be more interested in some sport, he may not be a believer in God and when questioned feel it is not important. But whether mother or father is the believer that one has the responsibility to keep and pass on the faith in God. Eunice did not fail in this. It would have been easier for her had her husband shared in the religious upbringing. But since he didn't, she refused to let the soul of her son suffer because of it. She did her job so well that Timothy became a responsible individual who would be trusted to act morally and correctly.

Timothy was schooled in the faith from early childhood. There is one translation of the Bible which states that Timothy's mother began when he was a "babe." It was an obligation which she took seriously and did not expect someone else to do. Many mothers wait too long before they begin to teach about God and set moral values. The tragedy of too many delinquents and young adults who are not adjusted to life may often be traced to parents who may have some respect for spiritual values and have faith in God but wait too long to impress these upon their children.

Good mothers do not just happen, they are influenced by someone. The same is also true of bad mothers. Many today are concerned about the bad examples many mothers are setting for their children. They are setting the stage for generations of children who find living on welfare a way of life. They are abusing or allowing their children to be abused setting off a cycle of "children who are abused, abuse children when they have them." Other mothers let their children watch anything on TV and listen to any type of music even those with questionable words. They fail to teach their children moral values which come from God and let the world and its values take over.

There is no substitute for the introduction of God which comes from one's own father or mother. Eunice had the most direct influence upon her son but it would have been difficult and perhaps not as effective if she did not have the good influence and inspiration of her mother, Lois. She gave her daughter, Eunice, the sample of a mother who knew the worth of spiritual values. We see that good example as well as bad can pass through generations. There is no better way to receive knowledge of Christ than very early in life while still a "babe," and there is always something a little more precious about it when it was shared at a mother's knees.

•Mountain Continued from Page 1

just as they had seen Him go into heaven. Trusting to the magnificent glory which they had seen, they returned to Jerusalem treasuring the vision. May our vision see us through our clouds.

•Going Continued from Page 1

symbol of the resurrection. How different is it today when much money is spent on fancy floral pieces and no blessed eggs are to be seen.

It was most gratifying to be at the St. Mary's Cemetery in Jackson, NJ on St. Thomas Sunday for the blessing of the graves. The excitement was there. Buses came from New York, Philadelphia and many other places. Even though people did not belong to one parish, the sense of unity in their Orthodoxy was there and it included their loved ones who are buried at this cemetery. For the first time in my adult life I saw a custom continued which I remembered from my youth. The families brought elaborate picnic lunches made up of traditional Easter/Pascha foods. They set up picnic tables near the graves of their beloved and eat their lunches, inviting anyone who may be passing by to have something to eat and give the proclamation "Christ is Risen, Christo Voskresen to all the living and the dead. I told my niece about this custom and she said: "How gross." An explanation of the meaning and attendance at the following blessing of the graves changed her mind entirely. Her amended remark was: "How beautiful."

Why is it when Orthodox traditions are practiced they seem so exotic and something from another age that does not fit the pattern of modern society and thinking but when the same tradition is started elsewhere it is accepted and respected. The example I give is the Vietnam Memorial in Washington, DC. People bring gifts and leave messages near the names of those who they have known. People touch the names as if to say, your memory will be eternal, I miss you. I still love you and the gifts of C-Rations and food that are left seem to say we're leaving this to know you are still alive in our memories.

Going to the cemetery is full of theological meaning. It teaches that the Church is divided into the Church Triumphant (those who have gone on) and the Church Militant (those who are still on earth) and we are together awaiting the Second Coming of Christ.



EDITORS' NOTES

With this issue we begin our 39th year of publication. How much has changed in the Orthodox world since then! We have gone from a bilingual church world. Prayer books and service books for use by the faithful no longer have one side English, the other Church Slavonic. Priests no longer need to use anything but English in the services and so many seem to resent any reference to Russian. The circle has been completed from all Russian to all English. Our bishops are now almost all American born instead of mostly foreign born. We now have slogans and themes for the year — one favorite one seems to be missions. In years past more effort was expended in the local on the theory that a whole is as strong as its weakest part. Involvement in the ecumenical movement has also progressed in steps from no prayer together because of the teaching that Orthodoxy was the true faith to bishops of other Christian faiths preaching homilies at "ecumenical doxologies" in an Orthodox cathedral. The people who have noted the change the most are those Sunday School teachers who have been teaching at least 20 years. So much of the material they originally used is obsolete. There are so many changes in church teachings that the source book **The Faith of Our Fathers** by Fr. Leonid Soroka et al, can only be used with care. This puzzles those who were taught that Orthodox means the true faith which had been handed down from the Fathers without change. It is one thing to put "old wine into new skins" and another to replace part of it with some that a neighbor gave us. We have tried these past years to put Orthodox teachings which are based on Holy Scripture and Holy Tradition into modern terms and language patterns. We feel that this is what many Orthodox are for because "The Herald" continues to grow slowly but steadily and its readership includes people of all age levels — all three generations starting with some who have been with us since our first issue. With your help, interest, and encouragement we will continue on the "course."

Christ is risen!
The Stroyens

ASCENSION AND PENTECOST

The 50 days following Easter Pascha are, together with Christmas and the Annunciation, significant days in Christian history, and yet, in our annual commemoration of them they are being more generally ignored than honored. Within these 50 days come the Ascension of Our Lord, and Pentecost commemorating the coming of the Holy Spirit to dwell within us forever and to lead us into truth.

Perhaps the sorry reason for this neglect of Ascension and Pentecost is that, unlike Christmas, there is no pagan hoopola about them, and none of the commercialism which appeals to human greed and vanity. No one has yet thought of decorating everything possible with green branches, doves or red peonies all symbols of Pentecost in different countries.

Because Ascension and Pentecost have no appeal to the secular and the pagan, and have meaning only for the believing and the faithful they have become unimportant even to many who call themselves Christians. One can hardly imagine a sorrier commentary upon conventional Christian understanding or genuineness.

What many seem to miss is that it is not Christmas, but Easter, Ascension, and Pentecost which account for the Christian religion and the Church. Without Easter, the Resurrection of Christ from the dead, and the events which followed, the birthday of Christmas would mean no more to us than the birthdays of Aristotle or Socrates or some other philosopher.

Christmas brought one who would have been known just as Jesus the Rabbi from Nazareth, had not Easter, Ascension, and Pentecost proved Him to be Jesus the Christ, Son of the Living God, eternally at the right hand of God, and yet present with us until the end of the world.



FIRST PLACE

Jesus commanded: "But seek ye first the kingdom of God" (Matt 6:33). Seeking first the kingdom of God might require different things for each of us. It might require "missing out on" some of the same things in life like our favorite television or radio show. It might mean missing the championship softball game because it is held on Sunday morning when we are at worship. For some it may mean missing the Super Bowl game on TV. For others it is leaving seldom seen relatives or friends at home while we come to the church for Liturgy.

Seeking first the kingdom might also require larger sacrifices such as refusing a promotion to another city because there is not a parish of Orthodox believers. It might mean losing out on a lot of overtime or time from a second job. For many it may mean the losing of their families' approval, sometimes of the spouse and sometimes of the children, or even the grandchildren who do not understand why going to worship God is more important than giving them attention. St. Paul wrote about this to the Corinthians (2 Cor. 8:5): "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Putting the kingdom first means not letting **anything** get in the way of our service to God. We must want to enter the Kingdom of God above everything else.

Are you seeking first the kingdom of God? Or have you offered the Lord a small, uncommitted portion of your life and service and only when it is convenient for you?

MISSION FUND

We hear the statement made that Orthodoxy is the best kept secret in the world. Perhaps one reason is that some wait for someone else to do something about it. Donors to this fund decided they will help Orthodoxy to become better known. John Yanowsky, Angelyn Mitchell, Olga Kasper, Anna Horhota, Olga Carvey, Anonymous (2), Phyllis Tarasovich, Mark Svereika, Philip M. Hrabar, Susan Bartone, Pauline Petronek, Valentina Sanscharowski, Katherine Lazorack, Mary Guman, Mrs. Stanley Kapuska, Nicholas Teno, Olga Dzendzel, Ann Worobey, Rose Musso in memory of husband Alex, parents Philip and Anna Pelak and sister Eva Replynuk.



Several months ago I had a recipe for Russian cabbage soup called schi. In return, I received a recipe for fresh cabbage soup from one of my readers who wrote: "I enjoyed the recipe for schi but it isn't cabbage soup as I make it from a method handed down in my family which came from Galicia and Carpatho-Russia. I don't know which branch the recipe came from but it is delicious, easy to make and very delicate in flavor.

CABBAGE SOUP

1 head cabbage (about ¾ lb.)
1 big onion
3 Tbls. butter
salt and pepper
2 Tbls. flour
1 cup sour cream
4 cups soup stock or water
1 large potato (optional)

Shred cabbage and boil for 5 min. or until limp in water to cover. Drain. Meanwhile in large pot, saute chopped onion very slowly in butter until light yellow in color — do not brown. Add flour. Mix well. Then add stock or water. (If you wish to use potatoes, then add the diced potatoes now, and cook until soft.) Otherwise bring water to boil stirring occasionally. Add drained cabbage, salt and pepper to taste. Add a bit of the hot soup mix to the sour cream to warm it so it does not curdle. Add to soup. Heat, but don't boil soup. Serve.

Note: The soup is good as it is but you may add cooked egg halushki or noodles or rice or the potatoes. If the soup is too bland for your taste, add a bit of vinegar, parsley or caraway seeds. All traditional.

Our Changing

God's love does not allow us to remain as we are. It is more than mere acceptance. It works and it forms, it carves out the image which God has intended. This is a lifelong process and sometimes a painful one since growth is connected with pain. God says: "I accept you as you are, but now the work of love begins. I need your cooperation."



MAY
1990

1. John 6:27-33
2. John 6:35-39
3. John 6:40-44
4. John 6:48-54
5. John 15:17-16:2
6. John 5:1-15 - Sunday
7. John 6:56-69
8. Mark 6:7-13
9. John 7:14-30
10. John 8:12-20
11. John 8:21-30
12. John 8:31-42
13. John 4:5-42 - Mother's Day
14. John 8:42-51
15. John 8:51-59
16. John 6:5-14
17. John 9:39-10:9
18. John 10:17-28
19. John 10:27-38
20. John 9:1-38 - Sunday
21. John 19:25-27, 21:24-25
22. John 12:19-36
23. John 12:36-47
24. Luke 24:36-53 - Ascension
25. John 14:1-11
26. John 14:10-21
27. John 17:1-13 - Sunday
28. John 14:27-15:7
29. John 16:2-13
30. John 16:15-23
31. John 16:23-33

BIBLE STUDY

On Sunday, May 6, we read John 5:1-15 and the account of the healing of the paralytic man by Jesus. In verse 14 Jesus tells the man to remember that he has been made well. It seems quite strange that Jesus should remind a man who has been sick for 38 years that he should not forget that he is now cured. We may well ask; how could he forget such a miracle! Yet miracles soon can be forgotten.

How many cures have we forgotten? How many averted accidents do we recall? How often has God provided that things worked out smoothly — "miraculously" almost — and we don't give them a second thought? Do we ever consider what miracles are ours: our faith, our family and friends, our country and its freedom, our education and career, a church nearby to receive the sacraments and to pray with others — to say nothing of those countless small miracles like a sermon or an article in a paper that changes our outlook, a chance acquaintance who gives us a spiritual insight, bad weather that alters plans that ultimately are for the better?

We can take many lessons from this reading but take some time today to recall miracles God has done for you.

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., Pa. 18621
Subscription: $4.00 a year or
$7.00 for 2 years.

$ .... for .... years
Name ....
Address ....
City ....
State .... Zip ....

You may obtain THE ORTHODOX HERALD by subscribing to it or by obtaining a copy at your church which obtains them in bulk through the Packet Plan.

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

Prayer is powerful, but it is not the power of a sledgehammer that crushes with one blow. It is the power of sun rays and raindrops, which bless because there are so many of them... We Christians must learn to flash hundreds of instantaneous prayers at people near and far, knowing that many prayers will show no visible results, but that at least some of them will hit their mark. When you fill a swamy with stones, a hundred loads may disappear under the water before a stone appears on the surface, but all of them are necessary.

ALASKA FUND

We have heard from a missionary in Alaska that after 38 years "The Orthodox Herald" is still the only bit of religious literature that he receives regularly. It is passed from person to person because it fills the void in spiritual literature. Thank you to the donors to this fund. Helping this month are: John Yanowsky, Angelyn Mitchell, Katherine Lazorack, Pauline Petronek, Anonymous (2), Ann Worobey, Susan Bartone, Philip M Hrabar, Olga Dzendzel, Nicholas Teno, Anne Dorozynski, Mrs. Stanley Kapuska, Mary Guman, Anna Bennett, Valentina Sanscharowski, Fr. Spiro Tanaskoski, Olga Kasper, Olga Carvey, Anna Horhota.